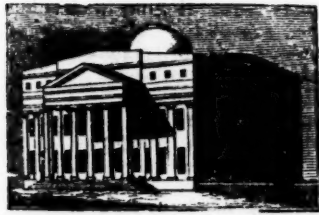


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Popular Education.

THE TEACHERS' PROFESSION.

Mr. Day of Ontario, chairman of the committee on the Teachers' Profession submitted the following report at the late meeting of the State Teachers' Association at Utica.

Your committee to whom was referred the expediency of adopting such measures as will result in the establishment of a Teachers' Profession, respectfully submit the following

REPORT.

QUESTION.—Ought instruction in our common schools to be made a professional employment?

Before we enter upon the discussion of this subject, and inquire as to its practicability, it is necessary that the present state and condition of our common schools should be carefully examined. The interests of our country as well as of our village and city schools, must be brought to bear upon the question; taking heed lest we fall into an error too frequently committed by some of the officers of the school department; namely, that of making the progress of the latter, a criterion by which to judge of the necessities and condition of the great mass of the community.

In most of our common schools the instruction of youth is generally committed to young men during the winter, and to young women during the summer season. The affirmative of this question proposes to change the present organization and to commit this important trust to persons of more age and experience, and for longer periods of time. It enquires whether school-teaching does not affect interests of a character so high as to require a preparation as long and as careful as that demanded of the physician, the member of the bar, or the minister at the sacred desk.—It furthermore inquires whether it should not be made an employment of so permanent a nature, that the Teacher in his district will occupy a situation as respectable and as lasting as the physician in his circuit, or the minister in his parish. Such indeed is the condition of many of the Teachers in the Colleges

and Academies—the instructors there continuing in their employment for life or for a long succession of years. The question for our consideration is, can such a state of things be introduced into our ordinary district schools? The present organization has many advantages connected with it, which will not be abandoned by its friends until the prospect of a full and ample remuneration is presented.

One of these advantages consists in the ease with which Teachers may now be obtained. There are very many young men and women throughout our country who having enjoyed the advantages of a good education, are ready to offer their services as instructors of youth during a part of the year, usually that portion in which their time is not especially occupied. Such persons having neither farms nor families, can generally be obtained with less inconvenience, and for a less sum than those more advanced in life. Therefore, to make teaching a profession, much additional expense must be incurred, both by Teachers and employers.

Another advantage is that it furnishes employment to those who really need it. This business is now pursued by many in order to obtain the money to defray expenses of a farther promotion of study. It is not unfrequently a great assistance to those who wish to acquire a knowledge of one of the learned professions. It has often been termed a stepping stone to law, medicine or divinity. If, therefore, instruction in our common schools is to be raised to a distinct and separate profession, this order of things must be inverted. No one must be permitted to engage in this business who has not complied with the requisite rules for qualification. What then is the good, the great good which will result from the establishment of a Teachers' profession? Revolutions and changes can only be justified by good and substantial reasons, and additional time and money should not be required unless it is rendered probable that additional benefits will be secured. Under our present organization, cannot a sufficiency of Teachers be obtained? Is not employment furnished to thousands of our young men and women? And does not the school system require Teachers to be inspected

according to law? And are not the schools visited by Co. and Town Superintendents? Has not the Legislature of the State appropriated liberally to procure libraries, school apparatus and to aid in the compensation of Teachers? And in fine, do not the great mass of the children acquire the rudiments of an English education in our common schools? Then why revolutionize the Present system? Why seek to make a change in the business of teaching? And why attempt to rank it with, and require the qualifications of one of the learned professions.

In reply to the preceeding interrogatories, we shall now examine the opposite side of the question. Your committee believe that the spirit of the age requires the establishment of a Teachers' profession; and if the right kind of Teachers can be found to engage in the service, the general good will be greatly promoted. However well the present system may appear to operate in some particular instances it does not answer all the ends which it is desirable should be accomplished. There are in all schools some scholars who are kind, studious and obedient. To attend to these is but a light task, and may be performed by the mere novice in teaching. As in the medical profession, but very little study will enable a student to extract a tooth, open a vein, or administer to a slight indisposition of the patient, so the present state of knowledge among instructors will suffice to teach the elementary branches of education, and to govern the studious and well behaved. But as no physician is considered competent to receive his degree, until he has become familiar with the whole physical structure of man, and learned to manage the most difficult cases so a Teacher should not be placed over a school until he has become familiar with the mental and moral structure of mankind, and is able to govern the unruly and create a thirst for study in the idle and vicious. To attend to such scholars requires a more thorough course of study, a longer preparation, more reading, more observation, and a better knowledge of the laws which control the human mind. It requires Teachers of more moral power, more intellectual power, and not unfrequently more physical power. Can this be successfully accomplished by committing the interests of our common schools to the care of those who are in their teens or just out of them, and to be abandoned as soon as they shall have obtained some experience in teaching? Let the same course be pursued with the other professions. Let the interests of the medical professions be entrusted to the care of young men and women, between the ages of sixteen and twenty-five and what would be the result? But little advance could be made in the profession, inasmuch as the knowledge acquired by experience and practice would be inevitably lost. And as it has been urged that the Teacher may expel the wayward and unruly scholar from school, so the physician with some propriety, might confine his attention to the slightly indisposed, while the most difficult cases would be entirely abandoned.

But in order to obtain the emoluments of a profession, Teachers should be willing to in-

cur the necessary expenses both in time and money. Three years study is considered requisite in obtaining a knowledge of law, medicine or divinity, even after an individual has graduated from college. He should also possess a good library to which he can refer and consult the opinions of the distinguished men of his profession. He expects moreover, to improve by old age and experience. He considers himself a learner all his days.

It is enquired how a teacher can devote so much time and money towards elevating his qualifications, it may be replied, that at first the course of study may not be definitely marked, until time and research have been used in the investigation. At one time but a few months' study and a few books were required in the legal, medical and ministerial professions. But as these fields were explored, new books were needed, and instruments invented, and a more thorough and full course of study is now required. The result has been, that in the medical world, many diseases formerly considered incurable, have yielded to the skill of man. May we not hope for the same result in the advancement and progress of a Teacher's profession. The establishment of Teachers' Institutes, a State Association, the publication of the District School Journal, and the Teachers's Advocate, the various school celebrations and incidents connected with them, all conspire to awaken a deeper interest in the subject throughout the community, which may yet result in the establishment of a separate, honorable and independent profession.

Your committee now propose to present to this Association some of the means, which, in their opinion, might essentially aid in the advancement of the business of teaching towards this desirable object.

1. *We recommend the establishment of Teachers' Seminaries.* Under the present organization, no particular method of qualification is pursued. Every teacher is permitted to adopt such a course as he deems proper to acquaint himself with his business, and he has a certificate of qualification provided he can sustain the form of an examination. By the term Teachers' Seminary is not meant an institution which proposes to prepare Teachers during a "present term" "for an ensuing winter," as though this art could be acquired by a few weeks' application. Nor do we propose a Normal School, by which about one hundredth part of the Teachers may be allowed the especial benefit of good instruction and apparatus, while the mass of teachers shall be no better qualified than before. We recommend that not less than six or eight such institutions be established in different parts of the State—that they be supplied with appropriate apparatus, and endowed with competent instructors, and that teachers who resort to one of these institutions, and having passed an examination, be admitted to a three years' course of study or a satisfactory equivalent; after which, having passed an examination by the officers of that seminary a diploma shall be granted, and then be admitted as life members of the profession.

2. *We recommend the publication of a Teachers' Library.* Each of the learned professions

has its library for the instruction and guidance of its students; and every eminent member of the profession endeavors to procure for himself as large an amount of standard works on his profession as he is able.—Let the records of our State Association, the writings of our eminent educationists, and the elaborate works of our most eminent scholars be collected into a library for the Teacher's benefit, and when he shall be called upon to take charge of a school, let him be the book and the teacher, and having an extensive and thorough acquaintance with every branch of education, let a system of oral teaching in some measure supercede the practice of hearing parrot-like recitations.

3. *We recommend the Free School System.* Although this subject does not particularly come within the range of our question, yet we must say that we deem this an important auxiliary in the elevation of the Teacher's profession. It never can be reasonably expected that the Teacher can succeed in securing the punctual attendance of his pupils, while the greatest of all motive, dollars and cents, are operating as a motive to keep them from the school-room.

Your committee are aware that much more may be said on this subject, and many plans proposed to secure the establishment of a Teacher's profession, but the multitude of business which must come before this Association, precludes any enlargement on this subject. Let the spirit of the above recommendations be carried out, and we sincerely believe that the business of teaching will gradually assume a different aspect, and finally result in the establishment of a profession, independent of other occupations. Then may *all* have an opportunity of enjoying the benefits now allowed to the selected *few*. Then shall we no longer require a town or county superintendent to inspect the Teacher, in order to ascertain whether he has decreased his store of knowledge from the past year. Then shall something like a permanency of place, situation and business, be enjoyed by the Teacher, as well as other pursuits of life.—We are fully aware of the difficulties in the way of securing the proposed objects. But all will finally be overcome, and if the school system is not revolutionized, it will be greatly amended and improved.

To the above report, three resolutions were annexed, only one of which was adopted, to wit:

Resolved, That the business of teaching should be made a permanent and independent profession.

Horace Mann's Address to the Children of Chautauque Co.

Sinclairville, Chaut. co. N. Y. June 27, 1846.

HON. HORACE MANN—

Dear Sir:—Having in charge, for a time the supervision of the education of nearly 20,000 youth, who, I may truly say, are the choicest, noblest wealth of Chautauque county, and emphatically, the pride of the present, and bright hope of the future; and who have heard and read much of the noble devotion and philanthropic efforts of Horace Mann of Boston, Mass., in the cause of education, may I not, in their behalf (since the happy acquaintance I

formed with you at the Convention in Albany,) venture to ask of their and my mutual friends, the assistance which I feel that I greatly need, in giving them moral and intellectual instruction?

You will pardon my request, and appreciate the motives which dictate it, when you learn that by a supervision of the schools of this county during nearly three years, the warmest, deepest, and noblest emotions of my nature, are enlisted in behalf of the education and future welfare of these youth, and which prompt me to apply for aid from older and abler co-workers in the cause.

A communication from you, encouraging the teachers and directing the schools of Chautauque, "upward and onward," would produce deep and lasting impressions upon the plastic minds of thousands, who would feel highly honored, as well as delighted, by receiving instruction from such a source. Your reward would be the consciousness that you had done a still greater good to your fellow beings, and that you had a monument to your memory in Chautauque county, prouder than that of the conquerors of nations, to wit—the undying gratitude of children.

Most sincerely and truly,

Your friend and ob't serv't,
WORTHY PUTNAM,
Co. Supt. Com. Schools.

Boston, July 27, 1846.

WORTHY PUTNAM, Esq.,

Dear Sir:—I am sorry to send so late a reply to your kind and flattering letter of the 27th ult.—When it was received, I was able only to run my eye over it, in the most hasty manner; and such has since been the pressure of official engagements, that it has not been in my power, until the present evening, to spare a minute for answering it.

On perusing your letter more attentively, I find it full of an anxious and a sacred interest for the welfare of the almost twenty thousand children of Chautauque county, who are placed under your official care. Though the law prescribes your routine of duty, yet I venture to say that your motives for fidelity in its performance, spring from a higher source, and are accompanied by more effective sanctions, than any which the prospect of legal remuneration or penalty can afford. The law makes you an officer, but I see that you feel like a parent.

Thus should it always be. He is not worthy to have the care of children, either as officer or teacher, whose heart does not yearn towards them with parental fondness and solicitude.

You bespeak my sympathy and counsel in behalf of your children; for yours I must call them, that sympathy and counsel are spontaneously ready for you. The highly commendatory account which you gave of them, at the late Convention of County Superintendents at Albany, where I had the pleasure of meeting you; and the beautiful Specimen Writing Books, prepared by them, which you there exhibited, could not fail to make the schools of your county conspicuous objects of attention, and to command my praise, as I believe they did that of every other beholder. I have since mentioned

those admirably executed books to school children in Massachusetts, to incite them to greater diligence and effort;—a thing which the authors of the manuscripts could not have conceived of at the time they were prepared—and this is a fact which I hope you will mention to them, as illustrative of the beautiful truth, that when we do well, we know not how widely it will be published, and how much good its example will effect.

You request from me a word of encouragement and advice for the children of your schools; but how, (as the magnetisers say,) can I put myself in communication with them? Could I see them all assembled in one great company, my heart would be so full, I think the police officers could hardly keep me from speaking to them; and, though, in imagination, I can easily summon them all before me, yet it will not be so easy for them to conceive of themselves in my presence. As a substitute for a personal interview, shall I send you the following brief, as the lawyers would call it, and request you to read it to them.

My dear children and friends, scholars in the schools of Chautauque county, New-York. Were you all gathered together in a beautiful grove, on the side of a hill, row above row, in such a great semi-circle as you have seen in pictures, and I could be present there, I would say to you many things. But you all know enough of geography to know that Chautauque county, in the State of New-York, and Boston, in Massachusetts, are many hundred miles from each other; and that broad rivers, on which the steamboats glide up and down, and great mountains, almost too high for the grass to grow or the birds to live on, lie between us. If Mr. Morse would come and lay down the wires of his Magnetic Telegraph between my room and your schools, I would make the bell tingle many times every day, to call your attention, and then I would send you messages of good-will, and would try to put in some good advice.

I have been requested by your Superintendent to make you a visit. I should most gladly do so, both on your account and his; for I lately became acquainted with him at Albany, and found him to be a most *worthy* man. Indeed, he has that excellent adjective prefixed to his name, as if it had been known from his infancy how good a man he would be. He was called "*worthy*" when a school child, like yourselves; and I have no doubt he will always conduct so as to deserve the title. If you have a *worthy* leader, you must not be *un-worthy* children.

I said that your Superintendent had invited me to visit you. I will tell you the reason why I cannot go. There are, in Massachusetts, about two hundred thousand children, of whom I have the care, very much in the same way that Mr. Putnam has the care of you. All of these two hundred thousand children, I am trying to make wiser, better and happier; and I say to myself:—If I can do each of these children a little good, when that little is multiplied by two hundred thousand, it will make a great deal. I doubt not the twenty thousand children of your county are present to the mind of your Superintendent, every day. So are the two

hundred thousand children of Massachusetts present to my mind every day. I never lie down to sleep, nor rise from it, without thinking of them. They live in my heart.—There are not hours enough in the day, nor days enough in the year, in which to work for them. I desire to give them the substantial blessing of deeds and sacrifices, rather than the empty one of words and forms. I wish to make all of them more punctual and regular at school, and more industrious and studious at all times,—for this would make them not a little happier. I wish to teach them to love their play-mates, their brothers and sisters, their fathers and mothers, their teachers and all mankind more,—for this would make them much happier. I wish them all to see and know how good their Creator is; how wise and benevolent in all He has created for their us; and what glorious provision He has made for their well-being, not for to-day only, or to-morrow, or next year, or their life time, but for a never-ending existence,—for this would make them supremely happy. But though these two hundred thousand school children of Massachusetts seem to dwell here in my breast, so that I sympathise with all their pleasures and pains, and know and feel their wants, as if they had come and told them to me, yet when your Superintendent bespoke my interest in your behalf, I found my heart easily opened wide enough to take in twenty thousand more. Ay! children, you may smile at this, but it is true. The human heart is not like a box, or a trunk, or a bag, which will hold just so much and no more. A boy's heart is not like his vest or his jacket, which would split open, if he should grow into a man in five minutes. The heart may be very small—so small as only to embrace one's self in its thoughts and desires; this makes a very mean, selfish person. The heart may be enlarged so as to embrace a town; this makes a good townsman. Or it may take in one's whole nation; this makes a patriot; Or it may take in all mankind; this makes a philanthropist. Or it may embrace in its affections, the whole universe and the great Creator of it; this makes one godlike;—and, all the way, let me tell you, from the narrowest limit to the vastest expansion, its happiness will be in proportion to its enlargement.

My young friends, I wish to improve this opportunity to impress upon your minds one idea; and, as ideas are not so plenty as blackberries, where you can get one that is sound and true, you will do well to keep it, and to think of it a great deal. The truth which I wish you to understand is this; that every thing which the good God has made for some particular purpose or purposes, and not for others, was made to be used in certain ways and certain times, and not in other ways, or at other times. When any thing is put to the use for which it was made, it does good; but if it be used for something for which it was not made, or something contrary to that for which it was made, then it does great harm. And all this will be very plain to you, if you will think for a moment. Before God created any thing; before He made the sun, the moon, or the earth; before he caused the bright flowers to unfold

from the bud, the tall oak to grow out of the acorn, or the beautiful bird to come out of its shell—before He did any of these marvellous things, He knew exactly what would be needed; and being all-powerful, He made just so many things as would be needed, and gave to each one of all the things He made its proper quality or fitness. You have all seen, that when a good carpenter or mason is going to build a house, he gets all the right kinds of materials together, and puts each one in its proper place. If he wishes to make a fire-proof house, that is, a house that cannot be burnt up, he makes it of granite and brick and iron and slate; he does not make it of touchwood, and cement it together with phosphorus, and stick the corners and the fire-places full of lucifer matches, for ornament. But touchwood and phosphorus and lucifer matches are very good in their place; they are good for certain purposes, but they are not good materials of which to build a fire-proof house. So you would think a workman very foolish, if you saw him using a hammer, an adze or an axe, made of glass; use plates of cast-iron for window panes, or try to make a house stand on the ridge pole. Thus in all the works of Creation, every thing has its proper place and proper use. When used according to the original design in making it, it does great good; when used contrary to this design, it does great evil.

Some learned men have described this great truth, which I am trying to explain to you, by saying that "God has given a definite constitution to every thing;" but perhaps these are too hard words for all of you to understand. All they mean by them is, that God has fitted one thing for one purpose, and another thing for another purpose, and that, if we would prosper, if we would not ruin ourselves and every body else, we must use things as they were intended to be used.

For example, in our climate, God has made the whole vegetable world to grow in the summer and not in the winter. Were we to plant or sow, expecting that corn or wheat or fruit would grow during our winters only, we should gather no harvests, and must soon perish by starvation. God has made some fruits to ripen early, others late, so that we may enjoy them, one after another, the whole year. If all had been made to ripen at once, we should have a superabundance at one time, and a dearth at another. God has adapted the size of the fruits to the trees or plants on which they grow. If the pumpkin or the pine apple, instead of the acorn and the chestnut were to grow on tall trees, you know that men and cattle could not safely repose beneath branches laden with such fruit; and I suppose none of you have skulls so thick that you would be willing to stand under while the tree was shaking.

By a beautiful provision of nature, ice is made to be a little lighter than its own bulk of water; the change takes place just the moment before it is turned from water into ice. The consequence is, the ice floats, and makes a beautiful surface for you to sport upon. Were the ice heavier than the water, by ever so small a degree, it would sink, the moment it is formed; the next layer of water upon the surface would

then freeze, which would also sink; and by and by, all ponds, rivers, and lakes, would be frozen into a solid mass of ice, which all the heat of twenty summers would not be sufficient to thaw. Now think of this wise and wonderful provision, the next time you go out to skate or slide.

Wood and coal were made to be burned, to keep your school-houses and your houses warm, and iron was made, among many other things, to be used in taking care of the fires that warm you. Suppose iron had been made so that it would burn as easily as wood, we could not use it for fire-apparatus nor for cooking utensils. Suppose, on the other hand, that wood and all other things which we use for fuel would burn no better than iron, what then should we have to keep up our fires?

These are inanimate things; but the different races of animals were also all made for particular uses, and to live in a particular way; the fishes were made to swim in the sea; the birds were made to fly in the air; and the land animals were made to live upon the solid parts of the earth, there to get their food, and there to rear their young. Suppose these races should try to alter the arrangements of Providence; suppose the land birds and the fishes should make an agreement to exchange abodes, so that the vast flocks of pigeons, for instance, which you see flying over in the autumn, should leave the forests of oak, and should seek their food a thousand miles out at sea, while the fishes should come on shore, flopping their fins, and seeking a land passage to the Rocky Mountains. Or, suppose the quadrupeds—such as the cattle, the hares, the foxes, and so forth,—should take it into their heads, or heels, that that they could fly, and should ascend the highest rock or bluff, or such of them as could, should climb up to the tops of barns and houses and steeples, and fling themselves into the air, expecting to equal the birds in their flight; should you not think that such of them as had any life left after the experiment, would need a very skilful bone-setter? Thus you see that all kinds of animals must live in the element they were created for by their Creator, and do the things, and only the things, which He designs they should do.

So all of you my dear children and friends, were made to live in a certain way and to do certain things; there are other ways in which you cannot live, and other things which you must not do. You were made to live in the air and to breathe it. You were not made like the fishes, to live in the water; and if by any misfortune, you were to sink beneath its surface, or by any force, were to be kept there, you know that you would perish by drowning in a very few minutes. Neither are you so made that you can live in the fire. Many tools which you use could not be made without fire; they have passed through it, they were melted in it; that was their nature; but it is not yours; and what made them better, would destroy your life. The food you daily eat, is prepared by the fierce action of fire; this is necessary in order to fit it for your use, but were you to be subjected to the same heat to which that is subjected for your sake, your life would be destroyed—if you had

so many lives—every day in the year. You are not like the birds, provided with wings, by which you can fly from tree to tree, from house to house, or from hill-top to hill-top; and were you to be so fool hardy as to ascend to the top of a tree or house or hill, and attempt to fly from them, you would be taken up a mangled corpse. Such things are contrary to your nature. They are not the things you were made for.

But there are many other things you were not made to do, and which I must warn you, by the terrible pains and punishments that will come in their train, never to do. You were not made to lie, or to steal, or to use profane or obscene language, or to be intemperate, or to quarrel with your school-mates, or to be unkind to brothers or sisters, or disobedient to parents and teachers, or to scoff or to mock at what is holy and good. I said you were not made to live in the fire; but it would be better that you should be flung into the hottest furnace that was ever kindled, than that you should train your tongues to falsehood and perjury and blasphemy. You can be happier with the flames coming up all around you and scorching your flesh to a cinder, than you can with a remorseful conscience glowing and burning in your bosom. I said you were not made to live in the water; but you had better tie a mill-stone about your neck and plunge into the depths of the sea, a thousand miles from the nearest shore or the merest plank, than to begin a career of cheating and defrauding, and taking property that is not your own. I said you were not made to fly through the air; but you had better climb to the top of the highest tree or steeple, and fling yourself abroad to be dashed in pieces upon the rocks below, than to take the name of the great and the good God in vain, and to scoff at his attributes and his power and justice. You had better ascend a volcano and leap from its crater into the boiling lava, than to go out indulging your appetite, by little and little, until you become a drunkard. You cannot do so great a harm to your bodies by plunging into fire, or water, or leaping from the precipice's edge, as you do to your souls when you break the commandments of the Lord. Your eyes were not made to covet what belongs to another; and it would be better that you should be blind, than that you should covet your neighbor's goods; for coveting is half way to stealing. It would be better that your ears should be deaf than that you should love to hear wicked and impure language; and that you should be dumb also, rather than that your tongue should delight in uttering it. All these things, and all things like these, you were not made to do; you cannot do them without great and terrible suffering.

Having told you of some things you were not made to do, let me now tell you of some which you were made to do, just as much as the sun was made to radiate light and not darkness: just as much as the trees were made to grow upwards and not downwards; just as much as the birds were made to live in the air, and the fishes in the sea, without ever exchanging abodes.

You were made to be industrious—You should

work. All your bones and muscles were made for work, just as much as the wheels of a clock or a watch were made to go round; and if you do not work, in some way, you are as worthless as a clock made not to go. Industry gives health. Lazy people are not half so well as industrious ones are. Industry gives wealth. All the great fortunes that have ever been earned have been earned by industrious people, (although, I am sorry to say, they are too often possessed by lazy ones,) and it is highly proper that you should desire to earn money, if you intend to be benevolent and desire to do good with it. Habits of industry will make you punctual at school, so that you can study and recite with the rest of the class. Why should you desire to be late, and at this intellectual repast, sit down at the second table?

You were made to be Temperate. The man who is always temperate, enjoys a great deal more in the long run, than one who gives way to excesses. Hence it has been well said, that the greatest epicure is the temperate man. You must be temperate, not only in drinking, but in eating; and, indeed, in regard to all pleasures. It is right that you should enjoy your food, and your drink, and your sports. But when you have had enough, stop. Learn the meaning of that important word, *enough*.

You were made to be clean and neat in your persons, and in your dress, and gentlemanly and lady-like in your manners. If you have not been bitten by a mad dog, don't be afraid of fresh water; there is enough water in the world to keep every body clean; but there is a great deal of it that never finds its right place. In regard to this article there is no danger of being selfish. Take as much as you need. The people of the West boast of their great rivers. I would rather they would boast of using a large tub full of them every day.

Contract no such filthy and offensive habit, as that of chewing or smoking tobacco. So long as a man chews or smokes, though a very Chesterfield in every thing else, he can never be quite a gentleman, and let me repeat it, you were made to be neat. While cotton cloth can be had for six cents a yard, there is no excuse for not having a pocket-handkerchief.

You were made to be kind, and generous, and magnanimous. If there is a boy in the school who has a club foot, don't let him know that you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags when he is in hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help him get his lessons. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talents than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him, and request the teacher not to punish him. All the school will show by their countenances, how much better it is to have a great soul than a great fist.

You were made to learn. Be sure you learn some thing every day. When you go to bed at night, if you cannot think of something new

which you have learned through the day, spring up and find a book, and get an idea before you sleep. If you were to stop eating, would not your bodies pine and famish? If you stop learning, your minds will pine and famish too. You all desire that your bodies should thrive and grow, until you become as tall and large as your fathers, and mothers, or other people. You would not like to stop growing where you are now—at three feet high, or four feet, or even at five. But if you do not feed your minds as well as your bodies, they will stop growing; and one of the poorest, meanest, most despicable things I have ever seen in the world, is a little mind in a great body.

Suppose there were a museum in your neighborhood, full of all rare and splendid curiosities, should you not like to go and see it? Would you not think it almost unkind, if you were forbidden to visit it? The creation is a museum all full, and crowded with wonders, and beauties, and glories. One door, and one only is open, by which you enter this magnificent Temple. It is the door of knowledge. The learned laborer, the learned peasant, or slave, is ever made welcome at this door, while the ignorant, though kings, are shut out.

Finally, you were made to be Moral and Religious. Morality consists primarily in the performance of our duties to our fellow men. Religion, in the performance of our duties to God. On the sublime and beautiful subject of morality, I have time only to touch upon one thing: that shall be honesty: If all men were honest, we should need no jails, nor prisons; no bolts nor locks; no high enclosures to keep out garden thieves; no criminal laws or courts. It is a shame to all mankind that such things are necessary. It seems to me that I should pine and die of mortification, if I thought such things were made for me. I want all of you to feel that such things were not made for you. When you go by a high fence, built up to keep out orchard-robbers, say to yourselves, that fence was never made for me. I would not touch the man's cherries or plums or peaches, or melons, without leave, though they hung so that the wind would blow them in my face as I passed along the road, or though I should stumble over them in my path. I could climb the man's fence easily enough; but, thank God, I have got a conscience which I never yet climbed over, and never will. If you hear a neighbor locking up his house at night, say that lock was not made for me. So far as I am concerned, he might have his doors and windows wide open. If you see the vaults and safes of a great bank, say those iron doors and massive keys were never made on my account. The men may have their gold and silver on their counters with unbolted doors, if they please. It is none of mine, and I would rather lay my hand on a red-hot poker than to touch it. Do this children, and you will feel honest, clear through you—honest from head to foot; and be able to stand up straight, and look any man in the face, and fear no accuser, and never turn pale. You will not be like a poor, wretched, slinking thief, who cannot eat, nor sleep in peace; who always thinks there is an officer at his back, and unto

whose ear, every rustling leaf and whispering breeze cries "stop thief."

You must be Religious—that is, you must be grateful to God, obey His laws, love and obey his infinite excellencies. The works of God are full of wonders and beauties. He has laid the foundations of the Universe in miracles, and filled it with stately splendors. But God is greater than his works. If you were delighted and charmed with a curious instrument, or with a piece of exquisitely wrought machinery, would you not like to know its contriver and builder—especially if his ingenious mind and skilful hand could perform a thousand such master-pieces in a day! If you were so captivated by a book, that after reading it through a score of times, you still would turn back its pages and commence it again with ever-renewing delight, should you not like to know the author of that book—especially, if you had learned that every word from his lips was like a fresh glowing picture, that all the tones of his voice were enchanting music, and that every aspect of his countenance would thrill with admiration and love? Such, and more than this, and more than the tongue of man or of angel can describe, is your Maker; and he who does not know Him, though he may know every thing else, is ignorant of the greatest and best part of all knowledge. There is no other conceivable privation to be compared with this. If a man be blind, he but loses the outward light. If a man be deaf, he but loses music and the sweet converse of friends. If a man be bereaved of companions, and the nearest and dearest kindred are plucked from his bosom, is persecuted and imprisoned, and torn limb from limb, by the hatred and malice of men, he is only beneath a temporary cloud, which will pass away like the vapor of the morning. But if he is "without God," he is a wanderer and a solitary in the Universe, with no heaven or hope before him, when beaten upon by the storms of fate; with no home or sanctuary to flee to, though all the spirits of darkness should have made him their victim.

These things, my dear children, and such as these you were made for. You were made for them, as the rich corn and the delicious fruits were made to grow in the fertile vallies; and may your own efforts, encouraged and aided by divine goodness, enable you to fulfil the purposes of your creation. Remember, though man sinned, Paradise was not destroyed. The sinner was driven from Eden, but Eden itself remained. It can be entered again. You can enter it and make it your own.

I am, Mr. Superintendent, and Dear Children, very truly and faithfully, your friend,
HORACE MANN.

EARLY EDUCATION.—Early education comprises the elements of the future happiness or misery, virtue or vice, greatness and goodness, of the individual;—a truth, which, if sufficiently considered, would cause education to be less frequently intrusted to the weak, the ignorant, or the injudicious. The stability of an edifice depends upon the firmness of its foundation; the virtue of a man, upon the excellence of his early education.

Normal Schools.

[From the Massachusetts Com. School Journal.]

Notwithstanding the deep interest which has for a long time been manifested, by all intelligent educationists, on the subject of Normal Schools; notwithstanding the beneficent influence these schools have already exerted, and the still more efficient and salutary influence they are destined hereafter to exercise upon our Common Schools, we have never prepared, for the columns of the Journal, any extended account of their rise and progress. We deem this a desideratum; we think the present a favorable opportunity for supplying it, by giving a very brief historical sketch of Normal Schools; and we hope our readers will be interested in learning something of the origin and extension of an institution, towards which all the leading friends of education, throughout the civilized world, are now looking with high hopes and expectations.

The word "*normal*," is derived from a Latin word, which originally and literally signified a "*square*,"—the instrument used by carpenters or builders. In its figurative sense, as applied to schools, it means a *rule*, a *pattern*, a *model*; or, more generally and modestly, an aid or agency to teach teachers how to teach. A Normal School, then, signifies a school where the principles of teaching are taught, and where the art of teaching is exemplified in practice.

"The first regular seminary for teachers," says Dr. Bache in his report on education in Europe, p. 222, "was established at Stettin, in Pomerania, in 1735." It is doubtless true that the preparation of teachers was one of the objects of Franke, in establishing the celebrated Orphan House, at Halle, in 1704; and probably the same purpose was incidentally entertained in founding literary institutions in Königsberg, Wesel, Gotha, and in other places, at a still earlier date. The attempt to ascertain in whose mind the sun-like conception first arose of establishing an institution for preparing teachers, would doubtless be as vain, as an attempt to determine whose freeborn soul first counselled resistance at Lexington or Concord. From 1730, we know that lectures on "*Pedagogik*," or the art of teaching, were regularly and generally delivered in the German universities.

After the school at Stettin, came one at Berlin, in 1748; at Hanover, in 1757; a Catholic one and a Protestant one at Breslau, in 1765 and 1767; and soon afterwards, many others in different parts of Germany. They followed in the train of the Protestant Reformation, as that had followed the invention of printing. In each case, the preceding event may be regarded as the efficient cause,—the *causa, sine qua non*,—of the succeeding. As late, however, as the year 1770, teaching in the People's Schools, (*Volk Schulen*), was a mere mechanic art, like cobbling; and in those days, it was a current saying, in Germany, that he who cannot learn to plough will make a schoolmaster.

Since the year 1800 seminaries for teachers have been constantly increasing in number and improving in character. In several of the German states, a sufficient number of teachers is prepared to furnish one for each school. The average length of service for each teacher is

estimated at thirty years. In some of the states, the course of instruction at the seminary occupies four years; in the majority of schools, it is three; in a few instances, as in Bavaria and Baden, it is but two. No person, provided he shows himself to be possessed of sufficient ability and skill, is debarred from being a teacher because he has not graduated at a seminary. The office of schoolmaster is open to unrestricted competition, so far as merit is concerned.

In Holland, the celebrated Normal School of Mr. Prinsen was established in 1816. Since that time, Normal Schools have been introduced into all the countries of Europe, where intelligence is honored, or the education of the people numbered amongst the duties of government.

The French law of primary instruction, passed in 1833, provided that there should be a Normal School in each of the eighty-six departments into which France was divided.

In 1837,—the year in which the Massachusetts Board of Education was established,—there were, says M. Guizot, the then Minister of Public Instruction in France, eighty-three of these schools in full operation, "forming in each department, a grand focus of light, scattering its rays in all directions among the people."

There are three Normal Schools in Scotland, which have been in successful operation for several years.

At Battersea, in England, one was opened a few years since, by the private enterprise of Mr. Kay Shuttleworth. This has now been adopted by the government. The Church of England party has established another at Chelsea, near London. The building erected for its accommodation cost \$100,000; but it is not at all more commodious than those just erected at Bridgewater and Westfield, at one fifteenth part of the expense.

In 1838, the National Board of Education for Ireland founded a Normal School at Dublin; and it is now in contemplation to open, under the patronage of the government, a large number of these schools, in different parts of Ireland, in the hope of ameliorating the condition of its benighted and long-oppressed people.

After the revolution of 1830, which separated Belgium from Holland, it was found that education, in the former country, was rapidly retrograding. But in 1842, the government of Belgium, organized a new school system for itself. This system provides for two Normal Schools,—one at Lierre, in the province of Antwerp, and one at Nivelles, in the province of Brabant.

By intelligence received by a late steamer, we are informed that the sultan of Turkey is taking efficient measures to extend education among his people; and that, for this purpose, he has appointed a Minister of Public Instruction, and is about to establish a Normal School, the teachers of which are to be brought from Western Europe.

In relation to all the countries of Europe, where Normal Schools have been established for a sufficient length of time to exhibit the fair results of the experiment, we have the concurrent testimony of every distinguished European, and

of every intelligent American who has visited these schools, that Popular Education has advanced just in proportion to their numbers and to the efficiency and skill with which they have been conducted. In 1835, Lord Brougham declared in the British parliament, that "seminaries for training masters are an invaluable gift to mankind, and lead to the indefinite improvement of education. It is this," he adds, "which, above every thing else, we ought to labor to introduce into our system." Cousin, in his report on education in Holland, says, "I attach the greatest importance to Normal Primary Schools, and consider that all future success in the education of the people depends upon them." It would be easy to compile a volume of authorities in confirmation of the views of these great educational lights of England and France.

Thus we see that the Protestant king of Prussia, and the Catholic king of Saxony; the Protestant government of Holland, and the Catholic governments of both France and Belgium; the Episcopal party in England, and the Presbyterians in Scotland; and both Protestants and Catholics in Ireland,—have adopted this powerful instrumentality for promoting education. So the despotism of Prussia, and the almost republican governments of Saxony and Holland, and the enlightened monarchies of France and Great Britain, have united on the same course of policy for the improvement of their people. Even the sultan of Turkey is so far liberalizing his policy, as to adopt the Normal School. Admitting that we ought not to be greatly surprised, if some of our own State governments, and some of the leading men in our own State and national councils, should fail to see the utility and necessity of Normal Schools so early or so clearly as they have been seen by most of the governments and statesmen of Europe, still it would be a cause for profound mortification and sorrow, to find them a great way behind Turkey.

In this country, as early as 1825, that distinguished statesman, De Witt Clinton, then governor of New-York, distinctly recommended to the consideration of the Legislature, "the education of competent teachers." In his message for 1826, he said, "I therefore recommend a seminary for the education of teachers." For the same purpose,—that of qualifying teachers,—Gov. Clinton, in 1828, advised the enactment of a law authorizing the supervisors of each county to levy a tax, not exceeding \$2,000, provided the same sum could be obtained by voluntary subscription, for the erection of a Monitorial High School-house for each county. This contemplated a possible expenditure of more than \$200,000, for buildings only. It is clear, from these citations, that the idea of special schools for qualifying teachers was early welcomed and cherished in the mind of that great statesman. Had it been carried out, our whole country would now have been ten years in advance of its present condition, in regard to its Common Schools.

Unfortunately, a different scheme was projected, and a different policy prevailed in that great State. In 1826, when Gov. Clinton recommended "a seminary for the education of

teachers," Mr. John C. Spencer was chairman of the Literature Committee in the senate. In his report for that year, he says, "Our great reliance for nurseries of teachers must be placed on our colleges and academies." To carry out this idea, Mr. Spencer, from the same committee, in the following year, reported a bill appropriating \$150,000, to constitute a fund whose income should be divided among the academies. Aided by this contribution, the academies were expected to supply the wants of the Common Schools. In his report accompanying the bill, he says, "Competent teachers of Common Schools must be provided; the academies of the State furnish the means of making that provision." No greater practical fallacy was ever conceived, as has been most disastrously proved by the event.

In 1830, the sum distributed to the academies, to enable them to prepare teachers, was \$10,000, and the sum of \$169,716 had already been expended upon them. Four years more passed away; the academies received their annual dividends; but, alas! the supply of teachers was, as yet, theoretic only. The scheme was therefore modified. Instead of dividing the bounty of the State between all the academies, then amounting to fifty-five or sixty, the sum of \$12,000 was divided amongst eight academies—one in each senatorial district;—and these academies were required to open a special teachers' department, for qualifying teachers for Common Schools. This plan went into operation in 1835. Three years afterwards, namely, in 1838, Gov. Marcy, after referring to the fact that colleges and academies had been relied on to supply the deficiency of well-qualified teachers, said, "But it has been quite evident, for some time, that further provision ought to be made by Legislative authority to satisfy the public wants in this respect." Accordingly, the sum of \$28,000 a year was granted to the academies, and sixteen, instead of eight, were required to engage in the preparation of Common School teachers. In 1840, after two years' further trial of the experiment, Mr. Spencer, then State Superintendent of Common Schools, appointed commissioners to visit the beneficiary academies, and to inquire into the working of the plan. Dr. A. Potter, then a professor in Union College, now Bishop Potter of Philadelphia, was one of the commissioners. In January, 1841, a long report, prepared by him, was published; acknowledging that the academies had rendered some service; he pointed out the intrinsic defects of the system, and closed by recommending a Normal School. But Mr. Spencer, in his report for the same year, pertinaciously adhered to the plan, which, fifteen years before, he had proposed; and he submitted an argument to prove, in spite of all the light of experience, that Normal Schools were no better for the preparation of teachers, than teachers' departments in academies. His remedy was to enlist more academies in the work. Accordingly, in 1841, eight more academies were designated and called into the service. But nothing could overcome the inherent defects of the system itself; and, after two years' further trial, that enlightened advocate of schools, the Hon. Samuel Young, reported that

he whole scheme,—“the special qualification of teachers for the Common Schools,”—by means of teachers’s departments in the academies, had “practically failed.”

This attempt, so early undertaken and so long persevered in, to supply the want of Normal Schools, by opening teachers’ departments in academies, was the most unfortunate step ever taken, in New-York, on the subject of education. It cost hundreds of thousands of dollars, and lost twenty years of time, after the necessity of more efficient means had become a conviction in the minds of all intelligent men. The progress of more than one entire generation of school children was sacrificed to this disastrous experiment. Precisely the same error, and defended, as long as practicable, on the same grounds, had been committed in some parts of Prussia during the last century. Had the projectors and advocates of this plan, in New-York, been acquainted with the history and result of the same experiment in Germany, and had they been willing to receive wisdom, gratuitously, from the experience of others, instead of purchasing it at the price of a great misfortune to the State, and discredit to themselves, they would have saved this vast expenditure of money, and this inappreciable loss of time. Yet not wholly unfortunate or useless will the experiment prove, if it shall be the means of deterring other States from a similar course. What was a mistake in New York would now be folly in any other State that shall follow her example.

Taught, by sad experience, the insufficiency of her former course, New York in the year 1844, took vigorous measures to redeem her time. The Legislature of that year, by a unanimous vote, made an outright grant of \$50,000, or \$10,000 a year, for five years, for the support of a Normal School. The school was opened at Albany, in December of the same year, under the care of David P. Page, Esq., and is now prosecuting its labors with triumphant success. Already it has commended itself to the judgment, and won the approval, of the great body of teachers in that State. Here and there it meets opponents among them, but in regard to some of these opponents, we know that their minds and hearts are as lean and destitute of all intellectual and moral qualifications for school-keeping, as Calvin Edson’s bones are of flesh.

Let it not be inferred, from any thing we have said respecting the inability of the academies of New-York to furnish a supply of competent teachers, that we would disparage their merits, or derogate at all from the value of their appropriate labors. They failed because they undertook to accomplish more than it is given to any one institution to do,—to prepare one set of students for college, another for the different departments of educated labor, and a third as teachers of our Common Schools. The last, or the first two, are as much as any institution can effect; and if more is attempted, some part of the work will be imperfectly done. We would acquit the academies, therefore, of any delinquency. If they were to be censured at all, it would be, not for having failed in this great work, but for having attempted it.

For many years previous to the establishment of the Massachusetts Board of Education, in 1837, all the leading men in New-England, who combined educational knowledge with patriotism and philanthropy, had been seeking for some more efficient agency for improving our Common Schools. Satisfied, by reason and observation, that the schools never could be improved but by an improvement in the qualifications of their teachers, they began to promulgate this opinion, and to enforce it by argument and an appeal to facts. As far back as 1825, the Rev. Mr. Gallaudet, then principal of the Institution for the Deaf and Dumb at Hartford, published a series of articles in a newspaper, in favor of Normal Schools.

After the organization of the American Institute of Instruction, in 1830, that society, then dignified and adorned by an amount of educational talent and experience never before equalled in this country, gave to the project of Normal Schools the sanction of their unanimous approval. The same subject was repeatedly brought before the Legislature of Massachusetts, and very able State papers are now on file in the archives of the Commonwealth, demonstrating the necessity and foreshowing the benefits of such institutions. Among the most active and influential men who foresaw and predicted their utility, the name of James G. Carter, of Lancaster, deserves honorable mention. Among his associates and co-adjutors were George B. Emerson, James Savage, G. F. Thayer, Wm. B. Calhoun, Benjamin Greenleaf, Daniel Kimball, Ichabod Morton, Wm. J. Adams, and others,—most of whom were teachers of academies or private schools,—who, notwithstanding the injurious effect which an improvement in the public schools might be supposed to have upon their own pecuniary interest, still urged forward that improvement with a zeal and a perseverance which could not have been increased had they themselves expected to receive the emoluments and the honors of the enterprise. But, for a long time, these farsighted friends of the schools and lovers of humanity dwelt alone in the solitude of a new and grand idea. Few listened to their arguments; still fewer understood or heeded them. Yet they labored on, strewing their good seed by the way-side,—in stony places,—among thorns,—hoping and trusting that some of it might fall upon good ground, and eventually bring forth fruit.

In which of the coming centuries the fullness of time for the institution of Normal Schools in Massachusetts would have arrived but for the establishment of the Board of Education, it is now impossible to say. A declining state of education might have increased the necessity for them, but with an increased necessity would have come an increased indifference; and before the public mind, once flying from its orbit, could have been again attracted towards the Common Schools, it would have wandered away to some terrible aphelion distance from this central source of its prosperity. But the existence of the Board of Education was the harbinger of a better day. The history of what has happened since that time is known to all, and is briefly told. The

means obtained from public at the instance of private liberality; the decision of the Board, on a broad survey of the whole subject, to establish three Normal Schools,—one for the north-eastern, one for the south-eastern, and one for the western part of the State; the opening of these schools; the uprising and coalescing against them, in 1840, of all the elements of opposition which malice or mammon could excite, and their signal discomfiture; the attempt, in 1844, to convert and pervert the whole force of our glorious free school system into an engine of proselytism to the dogmas of a religious sect, with the resistless reaction of the public mind in favor of religious liberty and the rights of conscience; and finally, the efforts made by a few leaders, (who sought to conceal themselves under the shelter of some respectable names,) to overthrow the Normal Schools, to bring odium upon their supporters and advocates, to arrest improvements in the art of education, and especially in ameliorating and humanizing the methods of School Discipline, which efforts,—having been overruled by that Providence that brings good out of evil,—have resulted in placing the Normal Schools upon a far firmer foundation than they ever before occupied, in giving them accommodations which, for beauty and convenience, are all that they could desire, and in enlarging their opportunity and their prospects of future usefulness;—all these events are separate books, in an epic story, which can never be destroyed.

With the mention of one interesting fact more, we will close this account. When, in the winter of 1845, a company of the friends of education came forward and pledged themselves to give the sum of \$5,000, on condition that the Legislature would do the same, for the purpose of providing suitable edifices for the Normal Schools, the proposition was almost unanimously accepted in both houses. But what constituted the crowning circumstance of the whole was, that the Legislature, in making the grant, changed the title or designation of the schools. In all previous reports, laws, and resolves they had been called "Normal Schools." But by the resolves for the erection of the new houses, it was provided that these schools should thereafter be known and designated as "*State Normal Schools*,"—the State thus giving to them a paternal name, as the sign of its adoption, and the pledge of its affection. So a wealthy gentleman gives his name to an adopted child, whom he intends to make his heir. We trust, however, that there is one tacit condition in this case, which does not always exist when a man of fortune adopts an heir,—namely, that if this adopted child,—the Normal Schools,—ever fails to execute the great duties of its stewardship, or to maintain the honor of the ancient house in which it is now domiciled, it will then be disinherited and cast out;—yes, we say, cut off without a shilling.

THE WAY GREAT MEN ARE MADE IN MASSACHUSETTS. Two gentlemen, who met in Westfield, at the late dedication of the State Normal School-house, were recalling, in conversation, the occasion of their first visits to that village. One of them was the son of a

blacksmith, and was bred to the trade of a hatter; but manifesting a strong inclination for study, he subsequently entered a law office, and stated that he first came to Westfield about that time to take some depositions in a pauper case. The other gentleman said, pleasantly, that his first visit to Westfield had some relation to a pauper case also. He, being a poor boy, had come down from Sandisfield, about twenty-five miles, on foot, to see if he could get some work in Westfield, so that he could pay for his board and attend the academy. The chief interest of this statement is the fact that this gentleman, (Professor Sears,) is now at the head of a flourishing theological seminary at Newton, in the eastern part of the state, and the blacksmith's son and hatter's apprentice, is the Governor of the Commonwealth.

A smooth sea never made a skilful mariner. Neither do uninterrupted prosperity and success qualify a man for usefulness or happiness. The storms of adversity, like the storms of the ocean, arouse the faculties and incite the invention, prudence, skill, and fortitude of the voyager.

"There are four principal stumbling blocks to the attainment of knowledge—authority—habit—appearances unexamined, and false pretences of those who teach. Men presume to teach without knowledge, and thus we hear many falsehoods in place of one truth. This being a fact we should not blindly adhere to authority, but when we read enquire for the evidence on which our conclusions must rest—not in defiance of what is asserted but with diffidence, and earnest seeking for truth. We must with all our strength prefer reason to custom, and the opinions of the enlightened to the prejudices of the vulgar. Though the whole world be possessed of certain dicta, let us freely listen when these are spoken against."—*Roger Bacon*.

VALUE OF A LITTLE KNOWLEDGE.—A new article has of late been discovered in Maine, called "*the American Metallic Lustre*," which seems to be unequalled for cleaning and polishing metals. Its discovery, as related by the Maine Farmer, was on this wise: A young man from Boston, who had paid considerable attention to geology and chemistry, was travelling for the purpose of obtaining subscribers to a newspaper, when, passing through the town of Newfield, he noticed some bricks of a very peculiar color. He traced up the bricks to their clay bed, and purchased the farm on which it was situated, for which he paid fifteen hundred dollars, went to Boston, and sold half of it for four thousand dollars. Verily, knowledge is better than strength.

How admirable is the simplicity of the Evangelists! They never speak injuriously of the enemies of Christ, of his executioners, nor his judges. They report the facts, without adding a single reflection. They remark neither their masters' mildness when he was smitten, nor his constancy in his sufferings, which they thus describe,—"*And they crucified Jesus.*"—*Racine*.

District School Journal.

S. S. RANDALL, EDITOR.

ALBANY, DECEMBER, 1846.

The Prospect before us.—The Office of County Superintendent.

Now that the Constitutional statesmen of our Commonwealth have deemed it inexpedient to engraft upon our fundamental institutions that system of FREE SCHOOLS, by means of which our sister republic, Massachusetts, has attained so enviable a pre-eminence, and several of our most flourishing cities, including the metropolis, so decided an advance, in the great educational movement of the age, it becomes us to take a calm and dispassionate survey of the means of improvement and of effort which still remain. Our ample Common School Fund has been renewedly consecrated exclusively to the purposes for which it was originally designed: And adequate provision has been made, by constitutional enactment, for its progressive increase, to meet the probable wants of the future; while our Academies are to receive the entire avails of the revenue arising from the U. S. Deposit Fund. Our excellent Common School organization remains inviolate, and, we trust, inviolable. Doubtless, however, the senseless clamor against the office of County Superintendent will be revived; and many well meaning, but shortsighted individuals, will again be induced to join in petitions to the legislature for the abolition of this essential element of our system of Common School instruction. The experience of the past, on this head, should induce every enlightened friend of popular education to take early, systematic and efficient measures for the retention of this valuable and indispensable feature of that system. If the County Superintendents prove faithful to the high trust reposed in them—if under their supervision our schools have advanced in usefulness, in numbers and in practical efficiency—if through their untiring and devoted exertions, thousands of children have been gathered up from the highways and by-ways of both city and rural life, and placed under the affectionate care and intelligent culture of well qualified instructors,—and if, under their administration, the qualifications, mental and moral, of the fifteen thousand teachers of the state have been immeasurably enhanced—what good reason can be urged for dispensing with their services? If, on the other hand, and in individual instances, none of these fruits have been realized, and the incumbents have manifested either an unwillingness or an inability to meet the reasonable expectations of those for whose interests they were entrusted with the office they hold, let them be displaced and their functions committed to others. This seems to us the obvious dictate of good sense and sound policy. Considerations of this nature are, however, addressed in vain to those who, incapable of surveying the broad ground of educa-

tion, and of appreciating the vast interests at stake, in its enlightened management, look only to their own selfish and sinister ends—who, indifferent to the progress and diffusion of light and knowledge and truth, see and feel only the miserable pittance which they are called upon to contribute for the benefit of others as well as of themselves—and who regard with more earnest solicitude the gratification of their paltry ambition, avarice or will, than the welfare and happiness, present or prospective, of thousands upon thousands of their fellow beings. If the true friends of education desire to preserve, in all its purity, and with all its efficiency and capabilities of usefulness, the admirable organization which now prevails—if, in short, they would not see the whole system prostrated, and ignorance and demagogism triumphant on its ruins—they must gird on their armour and take the field in earnest—*make themselves heard* from every section of the state—ACT earnestly, vigorously, and perseveringly—meet the opponents of the system at every point with irrefutable facts and figures—and show to timid legislators and hesitating, halting, doubting, statesmen, that the TRUE PUBLIC OPINION of the state is in favor of preserving and up-building, and not of destroying and pulling down, our incomparable institutions for the diffusion of elementary public instruction. *In this movement the County Superintendent should take the lead, wherever practicable or desirable. No consideration of false delicacy or unseasonable scruples, personal to themselves, ought longer to prevent them from interposing the weight of their influence and authority, or availing themselves of the advantages afforded by their position, for the prevention of so great and irreparable an evil, as the demolition of their office. They may safely rely upon the discriminating intelligence of all right minded men, for their justification in such a course. The office of COUNTY SUPERINTENDENT must at all hazards, in our judgment, be preserved. Without it, the system cannot be rendered what its founders and supporters designed, or what the cause of Education demands.*

We have not time, at present, to enlarge upon this head at greater length: but we trust all who, with us, feel a deep interest in this great topic, will concentrate their exertions in opposition to the misguided efforts of those who are seeking to undermine the very foundations upon which our most cherished hopes for the present and the future, repose. In anticipation of a renewed attack the coming winter, we would earnestly suggest the propriety of preparing well written, comprehensive and cogent remonstrances in every town, county, and if possible, School District in the State, against the abolition of the office of County Superintendent. Let public sentiment for once have at least a fair opportunity of manifesting itself on this important point—and we shall hear no more of the unpopularity of this invaluable institution.

ADDRESS

Read by H. S. McCALL, at the regular meeting of the Albany Female Teachers' Association, in June, 1846, and published at their request.

Of all the changing scenes in life, childhood is the best adapted to make those impressions on the mind which should be the guiding points of all future action. The mind will then receive a hue and direction, which no after action can wholly eradicate, and although the busy cares, and active scenes of middle life may for a time seem to obscure and obliterate them, yet old age will sweep away the intervening obstacles, and again present the first imprints in nearly their original characters. True, the fainter impressions may be gone, but the bold original outline is there. Like the master pieces of sculptors and painters, the original sketching may seem to a superficial observer obscured or effaced, but to one who examines closely and minutely, the original design will appear, as it truly is, the foundation upon which the whole has been completed. Nor can this be seen in old age alone, but throughout every period of life. It appears the more evident in advanced years, because the cares and anxieties of middle age are effaced from the mind, and the impressions which have been made the deepest and the most permanent, stand as it were alone, unobstructed by any intervening obstacle.

The first impressions on the mind are often so deep and permanent, that to obliterate them would be destroying the mind itself. They are like the impressions originally made in the once yielding materials of the granite rock, which have now become so hard and permanent, that the hand of time will never obliterate them. Yet the former are the more enduring, inasmuch as the latter will dissolve when the earth and its elements shall be burned up, while the mind will then but have commenced its endless journey, in the direction which infancy may have given it.

If such is to be the destiny of the human mind, and the expansion of its powers are limitless, how important is it, that the first direction of it should be in accordance with the dictates of unerring truth. How important that the first instructions should be of such a character, that through all future time they will need no correction or change. If it is important that the foundation of an earthly, decaying, structure should be well laid, then how much more important should be the foundation of that structure, which is to be ages on ages in building. If the directions of a journey for a few days should be correct, how much more important that those directions should be correct, which are to be the guide of that journey which is to continue through interminable ages.

To form and direct the youthful mind in a proper manner, it is necessary that there should be combined all the influences which are brought to bear upon it. The influences of home should be hallowed in their character, and should form a nursery, not for the physical being alone, but for the immaterial and immortal. The associations of the young should be of such a character, as to elevate the mind and point it

upward and onward to man's high destiny. Yet how seldom is this the case. How often do we see the influence of home tending more to brutalize than refine the mind. How often are the associations which cluster around the young of such a nature as to lead them downward instead of upward, suited to gratify the sensual and grovelling, rather than the mental and aspiring propensities. In such a state of affairs it is no wonder that so many become the worthless wretches we behold them, but a greater wonder that more are not added to the list. The young mind is so yielding and so easily attracted by the vicious and the evil, that every element in our power should be brought to bear against the destroying influences which at every step are attempting to lead it to ruin. Yet the influences which are within the range of the teacher are but small in comparison with the host of evil influences, which the teacher is bound to combat at every step of his progress.

The most that the teacher can do is to impart a strictly thorough, practical, moral and religious education. But what is meant by the bestowal of learning and education on the young, certainly it is not to lecture them on the science of morals, law, and civil government, after the manner of Plato and Aristotle; but the imparting to them that kind of instruction which the tender mind is able to receive to lead them up the hill of knowledge; a toilsome road at best, notwithstanding all the aids of modern reformers—to guide the ardent and aspiring along the most delightful pathways—to assist the weary and care-worn—and to urge on the dilatory and desponding.

It is easy for the day dreamer in his cloister to form for himself a beautiful theory by which he would educate the young mind, and train it up from angelic innocence and purity, to angelic greatness and grandeur. It is easy to plan Utopian schemes for improving our system of instruction—to devise ways in which all our seminaries of learning shall conduct their pupils onward to the pure perfectability of the human race. It is easy to remodel the exploded and exploding systems of monarchical Europe, and in imagination to fit them for the improvement of free republican America. It is easy to filch a little from the worthless portion of metaphysical Scotland, of transcendental Germany, and tyrannical Prussia, and then, bid all behold this great Babylon which I have builded.

Hence have arisen during the last few years, so many new measures, new theories and new imaginings, all of them worthless in conception, and injurious in practice; and such we might reasonably suppose, would be the case, when we take into consideration the character of the persons by whom such schemes have been proposed. The order of sound reasoning seems to have been inverted, and we have been told, at least in practice, that those least acquainted with the manner of instruction were the best fitted to lay down rules for its practice. The whole system of public education must be placed under the supervision of political demagogues, broken down lawyers, and others of the same stamp, according to the doctrine, that as every man was designed by a wise Providence to fill

some useful station, so those who have failed in every thing else, must, of necessity, be suited for dictators to public instructors.

That errors the most gross and palpable should creep into such a system must be apparent to every one: to suppose the contrary, would be supposing that wisdom will spring out of ignorance—truth out of error—and order out of chaos.

To contend against this accumulated mass of error and evil influence would be a hopeless task, were it not that "Truth is mighty and must prevail." That the teachers can cure all these ills and make our system of instruction what it should be, cannot be expected: but that they will do much towards the accomplishment of such an object is evident from the signs of the times as exhibited every where around us.

Those who have for years been among our best practical educators have voluntarily taken upon themselves the duty of exposing the utter absurdity of these gay dreams, and are now working out the only true problem to be solved—namely, that teachers are the only ones capable of giving instruction in their several departments; and that the teachers are to be only sure guides in educational matters.

Teaching is a matter of practice, not a theory. Were it the latter, then the moonshine dogmas of the would-be great men, might be of some avail, but now it is far otherwise. It in one sense answers to the description given by the celebrated ancient orator of eloquence—"it is action"—and action, not for the moving of a mob for the accomplishment of some secondary object; but action which is to stamp the mind with the seal of immortality—the engraving upon a tablet which time cannot efface, and eternity will not obliterate.

How important then that instruction be given by a mind conscious that the impressions should last forever; and to be such, they should be emphatically thorough. This prime element (if we may term it such,) has too often been overlooked. To learn for the present hour and not for all time, has been too much the practice. If the child is taught that a superficial lesson will answer at first, he will be sure to carry the same idea through life, (unless something extraordinary prevent,) and he will make a superficial scholar, and a superficial citizen.

The sentiment of the poet, "Drink deep or taste not the Pierian spring," contains in it more of truth than poetry. A little learning, gathered from all sciences, all languages and all tongues, is sure to intoxicate the brain; and when it has become thoroughly intoxicated by such a method of instruction, no large draughts can sober them again. To remedy this evil, now so common in our system of instruction, it is necessary that the first lessons should be learned well. One book well learned is worth twenty half learned. It gives more stability to the mind, more firmness to the judgment, a stricter terseness to the reasoning powers, and a surer foundation for every thing noble and excellent.

The bad result of an opposite system is every where visible. How often has it been the practice to carry the child from the nursery to the infant school—from the infant school to the

primary—here taught to skip the hard words and half pronounce the easier ones—to hurry on to the academy—to be driven as over a race course through some dozen or twenty different *ologies* and *isms*, and introduced into society at the age of from fifteen to eighteen, with an education completed and suited to all the departments of life, yet with scarce knowledge enough to commence the rudiments of a common English education.

Witness the pupil engaged in some six or eight studies at once, and divine if you can, what will be the result. It is impossible to learn the one half perfect, and more than probable that one half will not be learned even imperfectly. Upon different classes of mind this produces different results. It will cause the majority of necessity to become superficial students, and they will never be fitted for deep thought or continued meditation. And having acquired the habit of merely half learning lessons, they soon learn to avoid all severe study, without which there can be no permanent pre-eminence in any thing.

But upon a few it will have a contrary result. Being naturally penetrating and inquisitive, they wish to pass nothing unnoticed, and which they have not thoroughly mastered. Borne down with such an accumulated mass of lessons to be acquired, their constitutions soon yield to the superabundant toil, and they fall victims to the injustice of this high-pressure system. Hence arises the alarming fact, that so many of our best pupils fall a prey to consumption and the kindred diseases, which are said to love a shining mark. Said the lamented H. Kirk White, in writing to a friend, "*Were I to paint Fame crowning a successful candidate for the prizes,*" (which were given in the seminaries,) "*I would represent her with a death's head in a mask;*" and soon after he fell a victim to the odious system against which we are contending.

We are well aware of the anxiety of parents for the rapid advancement of their children, and yet how often are they compelled to lament their anxiety over their early graves. First and youngest in the class, and first and earliest in the grave too often follow like cause and effect. We would it were not so. But it will continue to be so, as long as our present system shall exist, of sending young masters and misses into society before they are of suitable age to leave the nursery.

When the Grecian lawgiver was asked what kind of instruction should be given to children, he replied, "teach them those things in youth which they will have to practice when they become men." A sentiment worthy of the great lawgiver and the age in which he lived. Life is too short, and the school days of the young are too precious to be wasted on those studies which have no use except for the pockets of the publishers. Yet this is too often the case. But fault rests here more with the parent than the teacher. It is the parent who wishes the child to know every thing, and wishes that to be learned in an incomparably short space of time. New sciences have been introduced, and new kinds of study have been commenced, which it will require other states of society than our own to bring into requisition.

But education, to be of any value, must be eminently *moral* and *religious*. Learning without being founded on morals and religion, can be of but little value to the state. Educated mind is powerful for good or ill, and if it is educated aright, according to the principles of the Bible, it will sway an almost infinite power for good order and good morals; but on the contrary, if it is influenced by the principle, or rather no-principle of irreligion, it will produce nothing but injury. And on this point there can be no medium ground. The instruction which is given must tend either the one way or the other. If instruction is given of the works of nature, it must either lead the pupil "through nature up to nature's God," or direct to that dark chaos, where blind chance is guiding her deluded votaries to the world of woe.

There can be but two kinds of instruction—the good and the evil—and that which is not consonant with the principles of eternal truth must lead to error. It is the fiat of eternal truth and eternal justice, from which nothing can absolve it.

But we may be told that we are advancing heterodox and sectarian doctrines—that the Bible is a sectarian book, and not to be taught in our public schools. We are well aware that according to the decision of several of our public functionaries, this is so. Yes! some of them have forbid the teaching of a book which the highest judicial tribunal has decided to be a part of the law of the land. Some have denied the reading of a book, the belief in the contents of which is necessary to give evidence in a court of justice. And yet what an inconsistency is here. To teach the pupil that in entering upon whatever post of honor or trust it may be his destiny to fill, that according as he believes or disbelieves in the future reward of the good and punishment of evil as recorded in the Bible, so he is to be accepted or rejected, and yet tell him at the same time that this book is not fitted for him to read.

Let the pupils witness the inauguration of the chief magistrate of the nation—let them see him extend his hand and lay it on the open leaves of the sacred volume, and then ask their teacher what are the contents of that blessed book which is treated with so much reverence, and they are told that it is not for them to know. Let them enter every hall of justice in the land, from the Supreme Court of the United States, to the meanest justice court in the most unenlightened corner of the Union, and see this same book treated with a like respect and deference, and they are still told that the contents of this book have an evil influence, wild and distracting in its nature, and such as must not be brought to bear upon the young and tender mind. But if the Bible is so bad a book, let us first purify our courts of justice and halls of Legislation, and then look to our Common Schools.

That the Bible is a sectarian book and not to be read by all the children in the land is no new doctrine. England, France, and Spain thought so once, and all Europe is a camp, enlivened by marchings and counter-marchings—Germany and the region of the Rhine has become a human slaughter-house, where all the

European armies are gathering as to a carnival—and after blood enough has flown to float all the navies of the world—the peace of Utrecht closes the contest, and Bolingbroke, yes! the infidel Bolingbroke, is driven out an exile from the land of his birth, because he gave his influence in favor of the Bible; and with him, for the same reason, the house of Ormond, which had been for more than five hundred years the pillar of the British monarchy, sinks to rise no more. But France is not yet convinced of this plain practical point, and goes over the debate again, and closes the argument with her three days reign of terror in a sea of blood.

Ireland and Scotland are now solving the problem, and have advanced thus far in the argument—Ireland once furnished the colleges of England and France with all their professors; while Germany (now in science the wonder of the world,) paid tribute to her wisdom. Scotland, at the same time, was overrun by a few wild mountain clans, who cared for nothing but robbery and plunder, and whose ignorance, barbarity, irreligion and crime, the Normans excluded from corrupting themselves by extending a wall from sea to sea. Compare Ireland and Scotland then, and compare them now—then let your imagination run forward the space of two hundred years, provided they shall continue on in the same direction, and tell me which then will have the better of the argument. I would not insult your good sense by asking for a reply.

The simple question then remains, shall we teach the doctrines of Eternal truth, the doctrines of the Bible, or shall we promulgate the teachings of infidelity? On the decision of this question by the great body of our teachers rests the future destiny of this great state. And it is being answered in every day's teaching, and in the direction of every young mind, and in the formation of the youthful character as it is fitted to go forth into the world.

If the pupils go forth from our schools thoroughly imbued with the doctrine that there can be no order, or freedom, but what is in obedience to law and rule, and that every law should be obeyed or a penalty will follow its infraction, then we shall witness less of resistance to the constituted authorities, and more harmony in the regulations of all matters of State. On the contrary, if the child is taught in the school room that he may obey or disobey the rules as he chooses, it cannot be expected that he will ever become a lover of wholesome restraint.

The doctrine of perfect obedience for the happiness of the whole is no new promulgation: but if we may credit Eternal truth, the penalty of violation followed the infraction before man was placed lord of this lower world. And from that moment to this, disobedience and unhappiness have been ever united. A law without a penalty is a thing impossible, and the government of a school without law and rule is no government, and that school which is in such a state is doing nothing but harm.

Inculcate, then, the doctrine of perfect obedience to each and every law. The child, that is too young or too old to obey rule and restraint, is too old or too young to be under the govern-

ment of an all wise and just Being, and is unsuited for any state of society, the nature of which has ever been revealed to man. The disobedience of a single child, when permitted to go unchecked and unpunished, produces an evil which weeks and even months cannot remedy.

On this point let us not be misunderstood. We do not say that tyranny should bear sway in the school room with its iron rod; but we do say that every wholesome and just restraint should be heeded and obeyed by every pupil, young and old. We are well aware that on this point there is in community a sickly sentimentality, which would not injure one of the dear children for the world, and confidently believes that when the dear little things get older they will do better; and yet this same sickly sentimentality is doing more injury than the most tyrannous government that could be imposed, and is making them grow old in vice faster than time will allow them to advance in years. The passions of the human heart grow strong by exercise, and the unchecked rebel of the school-room of to-day, will to-morrow be the rebel of the state. Such is the law of our being, and under this law the teacher is compelled to act.

To attempt to please all on this point as well as on every other, would be vain and useless. An upright and just course of conduct never yet escaped censure. And it cannot be expected that those who know little or nothing of the teacher's trials and perplexities, will show them much charity or mercy in the decision of their conduct. And it cannot but be expected that those who care least for the improvement and government of their children at home, will be the first to find fault if they are well instructed and governed at school. It is the law of their being, that they, whose children disrespect themselves at home, should wish them to disrespect others abroad. With such a class, hostile to social order and harmony, and enemies to the good of the state, there can be but one course of conduct—one motto—"Let truth and justice prevail though the heavens should fall." It was better that those "which kept not their first estate" should be "reserved in everlasting chains under darkness unto the judgment of the great day," rather than be allowed to remain to cause another revolt among the Heavenly host: and so now, it is better that one, disobedient and ungoverned, should wander a vagabond in the earth, rather than remain in school to corrupt others.

We admit that the teacher ought not to be a strict disciplinarian, yet still we contend that he must be so, just as long as rebels are made out of the school room to come there and exhibit their passion for revolt. If discipline, and strict discipline, is not enforced in our schools, how long think you will it be before our state shall become the seat for

"all shames and crimes,
Where treachery with his thirsty dagger draws;
Suspicion poisoning his brother's cup;
Naked rebellion with the torch and axe,
Making his wild sport of your blazing thrones,
Till anarchy comes down like night,
And massacre sea's our eternal grave."

The trials, and duties, and responsibilities of the teacher are great, his sympathies and assist-

ance from patrons and those around, far less than what they should be. Yet amid all these they may not labor without hope. "In the morning sow thy seed, and in the evening withhold not thy hand" is the doctrine of reason no less than of revelation; and "those who sow sparingly shall reap sparingly, while those who sow bountifully shall reap also bountifully." And when the great harvest day shall come, may it then appear that you have sown so bountifully as to reap a great and eternal reward.

Communications.

[For the Journal]

EXAMPLE OF SELF-CULTURE.

GOTTFRIED WILHELM LEIBNITZ, the German philosopher, was born at Leipsic, 1646, and died at Vienna in 1716. "While a child," he says of himself, "I was wonderfully delighted with the reading of history, and having obtained some books of that kind in German, I did not lay them down till I had read them all through." Of his perseverance at an early age, the following instance is found in his autobiography. While he was studying Latin, and had made small proficiency in it, an old Livy fell into his hands, of which he says, "as I was ignorant of ancient history, and the diction of such works is more elevated than common, I scarcely understood a single line. But as the edition was an old one, embellished with wood cuts, these I pored over diligently, and read the words immediately beneath them, never stopping at the obscure places, and skipping over what I imperfectly understood. When I had repeated this operation several times, and read the book over and over, attacking it at each time after a little interval, I understood a great deal more; with all which, wonderfully delighted, I proceeded without any dictionary, till almost the whole was made plain."

A prevailing habit of young persons must here be adverted to, to which the example of Leibnitz is strongly opposed, namely, that of giving up a book that is not quite intelligible at first sight of its difficulties. The habit of investigation—of perseverance in the acquisition of knowledge, is the true art of self-education. One reading of a good book is insufficient. A book may be in its own nature impracticable to the learner, if it be undertaken without preparatory information, but with that clue, industry must unravel the intricacies of truth—there is no other way. Providence has so constituted the human mind that voluntary labor is the only condition under which any large accumulation of power, derived from thought and knowledge, is obtainable.

Subsequently Leibnitz was permitted to make use of his father's library, and became acquainted with the classic authors. "These," he continues, "I revelled in as the fit took me, and was delighted with the wonderful variety of matter before me, so that before I was twelve years old, I understood the Latin writers tolerably well, began to read Greek, and wrote verses with singular success. Indeed in polite letters and in poetry I made such progress that my friends feared lest I should acquire disgust

for studies more serious and rugged. But the event soon relieved them from this anxiety. No sooner was I summoned to the study of logic than I betook myself with great delight to the thorny intricacies which others abhorred."

He proceeds thus: "Those who had the care of my education, as they had before feared I should become a poet, now dreaded that I should stick fast in scholastic subtleties; but they did not know that my mind could not be filled with one class of subjects, for no sooner did I understand that I was destined to the study of the law, than, dismissing every thing else, I applied myself to that."

After the lapse of a century and a half from the time when this great genius was fully developed, the uses of this varied culture have been apparent in his history. His days numbered three score and ten. In science, both speculative and practical, he was one of the greatest men of his age, or, indeed, of any age. Peter the Great consulted him on the code he was meditating for the Russian empire, and he is celebrated as the antagonist of Newton. As he sought truth under all its forms, so he defended and labored to extend it. It was charged upon Leibnitz as an extravagant theory when he predicted that carriages would be constructed that would move with speed exceeding animal power—a prediction also made by Friar Bacon four centuries before; yet we live to witness that this philosophy has become fact in that velocity of locomotion which Bacon and Leibnitz, perhaps, but faintly preconceived.

Leibnitz not only demonstrated the truths of science, but he defended the existence and the government of God, in a work called *Theodice*. His theory of Divine Providence is expressed in the well-known couplet—

"All discord, harmony ill-understood,
All partial evil, universal good."

His attainments corresponded with his versatile powers and his ever active industry. The ancient languages he knew well, and was skilled in several of the modern. He was known to the world in the character of a philosopher, theologian, jurist, historian and mathematician; and in no department of human knowledge was he accounted superficial or a pretender. This eminent example proves that it is not necessary to excellence in any pursuit that the mind should follow it exclusively. The true power of the *understanding*, and in connection with it, the largest moral power; the greatest possible influence and enjoyment of the individual mind, consists in *comprehensiveness*. A man may, and should excel in his *calling*—his profession, more than in that which less concerns his external interest; but that calling, be it what it will, must be advanced by the general attainments of him who prosecutes it. The profession of the law, or of medicine, are both exalted, and made more serviceable by some knowledge of human nature, some knowledge of physics in general, some knowledge of the history of science and of mankind; and there are occasions of daily life in which some acquaintance with prose and poetry, and all the variety of subjects that embellish conversation, will make the lawyer more prevailing, and the physician more interesting and instructive. The

statute book will not reveal or interpret all social obligations to the one, nor will the books of "theory and practice" inspire all the sympathy nor afford all the insight the other stands in need of.

E. ROBBINS.

[For the District School Journal.]

Remarks and Resolutions for a School-Boy.

A good education is the result of such a training as will prepare young persons for the highest usefulness and enjoyment.

It is difficult to estimate the worth of a good education, because we see nothing with which it can well be compared. But we shall be convinced of its great importance if we compare the efficiency, capacity, and enjoyments of the educated with the dependence, weakness, and limited enjoyments of the ignorant.

What a contrast is presented when we view our own nation in comparison with the primitive inhabitants of this country. Education seems to be equivalent to wealth, power and reputation.

In answering the question, What must I do to be well educated? I will say, You must not expect to obtain a good education by studying school books only. You must *study yourself*, that you may know your failings and correct them; that you may find your weak points and strengthen them.

Study others, that you may learn to avoid their errors, and to imitate their excellencies.

Study nature and the Bible, that you may be able to distinguish good from evil; that you may find sources of enjoyment for yourself and others, and that you may know much of the justice, the power, the wisdom and the goodness of God.

Regard conversation and books, whenever they can assist you in the studies just mentioned, remembering that "The fear of the Lord is the beginning of wisdom."

I may also remark, that the great business of educating, the crowning work of Creation, should commence with the earliest dawns of reason, and the first efforts of childhood. "Education does not commence with the alphabet. It begins with a mother's look—a father's nod of approbation, or sigh of reproof—with a sister's gentle pressure of the hand, or a brother's noble act of forbearance; with handfuls of flowers in green and daisy meadows, with birds' nests admired but not touched; with creeping ants, and almost imperceptible emmets; with humming bees and glass bee-hives; with pleasant walks in shady lanes, and with thoughts directed in pleasant tones, to nature, to beauty, to acts of benevolence, to deeds of virtue, to the sense of all good, and to God himself."

But you are now old enough, in some measure, to direct your own efforts, and it will now be proper to select rules in regard to your conduct as a school-boy. The following resolutions are offered, with the expectation that they, or something superior, will be adopted:

Resolution 1. I will endeavor to have a *teachable disposition* of mind.

Those who entertain an opposite feeling will not make suitable exertions to gain knowledge, the work of teaching them is unpleasant, and

they are liable to be left in ignorance or uncorrected error.

Resolution 2. I will prefer the best of teachers, books and other facilities, but I must rely mainly upon my own *endeavors*.

Resolution 3. I will be systematic in the division of my time, in the course of study which I shall pursue, and in my manner of studying.

Resolution 4. I will be thorough in whatever I attempt. My lessons shall be learned for life. To effect this, I must avoid undertaking too much at one time, and I must always study and read with a particular object in view.

Resolution 5. I will endeavor to assist my teacher by paying such attention to his explanations of the lessons, and his directions for the conduct of pupils, that he will have no occasion to repeat them; by exerting all my influence in favor of good order in school, and by pursuing a manly, correct course; one which shall be worthy of general imitation.

Some pupils are attentive while reciting the lessons which interest them. Some are pleased as long as their instructor is a *new teacher*; they are pleased with him as they would be with a new book, or a new plaything. But the pupil who desires to help his teacher, will regard all his instructions, and no degree of intimacy will render that pupil inattentive, or impudent.

Resolution 6. In view of my teacher's self-denying efforts in school, his superior intelligence, judgment and experience, I will afford him my confidence; remembering that after my pecuniary indebtedness is discharged, there will yet remain an enduring claim upon my gratitude.

Resolution 7. I will be respectful to my teacher. Never giving impertinent replies or wounding his feelings by rude behavior to himself or to others.

Resolution 8. I will respect public property. My desk and seat in the school-room shall not be disfigured by carvings, diagrams, or uncouth drawings.

Resolution 9. My books shall be covered and preserved with care, but I will not adopt the practice of *borrowing school-books*.

Resolution 10. I will be constant and punctual in my attendance at school. A failure in the performance of this duty must result in serious injury to the school as well as to myself.

Resolution 11. I will refrain from eating fruit in the school-room; from whispering or repeating lessons in an audible voice, and from leaving my seat without permission.

Resolution 12. At recitation, I will be careful to preserve a proper position; to give undivided attention to the exercises; to speak distinctly and promptly; to have nothing in my hands which will divert the attention of myself or others from the lesson, and to avoid every thing calculated to interrupt teacher or pupils.

Resolution 13. On the play-ground I will encourage kindness, cheerfulness and fair play.

Resolution 14. I will shun the company of those who use vile language, for the impressions which they make, are stains that cannot be removed. Like deep wounds upon the trunk of a thrifty young tree, they may be concealed by the after-growth, but the timber will be unsound.

C. HOLLY.

[For the Journal.]

A DREAM.

Methought I was in the midst of a large and noble temple, whose whole interior consisted of but two apartments. It was lighted with almost dazzling brightness, although I could discern no windows whence this light issued; and it was supported by pillars of pure white marble, carved and ornamented in figures of the richest work. Around the room were hung elegant paintings whose beauty might have shamed the master-piece of a Raphael or an Angelo. The one that particularly attracted my attention, was that of the last supper. In the centre of the painting was a large table, around which were seated the twelve disciples, in the midst of whom sat the Saviour. On his right hand was John, the beloved disciple, leaning on his master's bosom. On the opposite side sat Judas the betrayer.

While I stood meditating upon this glorious scene before me, a feeling of indescribable awe crept over me, and I knelt, lost in wonder and admiration. While thus kneeling, scarce daring to raise my head for fear of breaking the awful stillness which pervaded the apartment, a bright being approached, and touching me on the shoulder, beckoned me to rise and follow her. I obeyed, and she led me into the second apartment, which was much larger and more elegant than the one I had just left. In the centre was a large and magnificent figure, seated on a throne surrounded by a huge and heavy iron railing. It had a stern and majestic look, but as I drew near, the features seemed to change and a softened expression stole over the countenance; I beheld one of the noblest and most glorious personages imagination ever pictured. On its head was a crown of the purest gold, set with diamonds that shone with the brightest lustre. It was habited in a robe white and spotless as the drifted snow, and in its hand was a golden wand. It needed no mark for me to discern its title, for its countenance and form sufficiently attested its name. It was the image of Religion, and I was in its holy temple. I prostrated myself before this heavenly monarch and wept, but not in sadness.

A moment passed, and a rushing sound I heard, and the various scenes and objects which had but a moment before encircled me had all passed away. The mighty temple with its lofty throne and gigantic statue had disappeared, and I found myself in a vast and boundless forest which seemed to have never been trodden by the foot of man, where silence and solitude held an undisputed sway. Around me were lofty trees, whose branches uniting, crossing and re-crossing each other, formed a magnificent canopy over my head. Long and broad avenues stretched among the trees till they were lost in the distance.

For a time all was still, save the whisperings of the zephyrs as they fanned the trees, and ripplings of the brooks scattered throughout the forest, when suddenly a murmuring arose, and the air was filled with the most enchanting music. Myriads of bright beings seemed to float on the air and mingle their heavenly voices with the humming of the birds and insects as they fluttered around me. Nothing could sur-

pass the entrancing richness of that song. My whole soul and imagination were perfectly absorbed in it. I thought I was in Paradise, so much did the scenes resemble descriptions I had heard of that heavenly place.

But the scene was again changed. The vast forest, the mighty oak, the heavenly music had fled. Before me was presented a far different view, marked by all the severest attributes of winter. A few withered trees covered with ice and snow were all that remained of the noble trees that had just met my gaze. I was surrounded on all sides by impending cliffs and jagged rocks, frowning yet more terrible in the darkness which enveloped them. Terrific voices filled the air, and fantastic forms and shapes crowded around me and seemed to whisper awful forebodings to my now highly excited mind, while the howlings and moanings of wild beasts filled my ears, and I turned to fly, if possible, from the awful spot.

I again found myself in the Temple of Religion. It presented the same aspect as before. The celestial monarch waved his sceptre over my head, and I knelt as he placed on it a wreath composed of the passion-flower, an emblem of piety and love, thus addressing me: "Lady, would'st thou know of the various scenes and objects through which thou hast passed?" I bowed my head in silence and the monarch continued, "It is fairy land; the majestic forest, the lofty trees, and delightful music, represent elysium, or the land of the blest, where reigns perpetual summer; and the region marked by cold and darkness, the land of the wicked where reigns enduring winter.

I turned to retire, when the scene was once more changed. I found myself in my own school-room, leaning over my slate on which I had been before intently engaged in solving an arithmetical problem. The day appeared to be one of unusual interest, for visitors were flocking in to see what the experimental school connected with the State Normal School really was; and they all seemed very well pleased, except one old gentleman who did not approve of the change of teachers every week. The lessons were recited as usual, during the day, but I did not take a great deal of interest in them, for imagination had carried me through so many visions that I was completely lost in contemplation and thought. While thus engaged I heard a voice. It startled me, and looking up, I found it was our good and grave young principal rapping on the desk to call the school to silence in order that he might dismiss us. So, I had really fallen asleep while endeavoring to write something for my next week's composition.

The Essayist.

DEPENDENCE OF CAUSES AND EFFECTS IN MORAL CONDUCT.

In the physical world, to whatever part we turn our eyes, we are presented with a regular succession of causes and effects. By gradual, and almost imperceptible experience, man learns to accommodate his actions to the fixed laws and ascertainable properties of matter;

and by observing the conjunction and succession of phenomena, he acquires the power of foreseeing the events in their causes. Nor is he a mere spectator of the operations of nature, but in many cases he interferes with her processes, and after gathering her laws from observation, he employs their agency in the production of novel results for the accomplishment of his purposes. By observing the train of physical events, which lie beyond his control, he can frequently regulate his action in such a manner as to avoid hurtful, and derive from them beneficial effects, which he cannot prevent or produce: and where he is enabled actively to interfere with her processes he can do more, he can arrest or avert evils, and create positive benefits.

What a man can do in the material, he may also accomplish in a similar manner in the moral world. The moral and intellectual qualities of the human race present an equal field for observation and sagacity. Certain actions lead to certain results, or any means connected with certain ends; and by observing the faculties and conduct of himself and others, he may trace the connection thus subsisting between them. If he desires a good, depending on the state of his own mind, or of the mind of his fellow creatures, he must find out and employ the means with which it is conjoined; if he wishes to shun an evil of the same nature, he must ascertain and avoid the actions of which it is the effect. The happiness of his life will thus essentially depend on a strict attention to the tendencies and consequences of human actions. Many of the practical errors of mankind seem to spring from a heedlessness of these tendencies; from an ignorance or misconception of the course of events, or, in other words, from a wrong or inadequate apprehension of the dependence of cause and effect. In their plans, pursuits, and general conduct, they too often betray a negligence of consequences, a hope against experience, a defiance of probabilities, a vagueness of anticipation, which looks for results where no proper means have been employed to produce them: and their actions frequently seem to indicate a blind expectation that the order of nature will be violated in their favor, and that, amidst the apparently irregular incidents and fortuitous vicissitudes of the world, they, as individuals, will escape the common lot, and prove exceptions to the general rules. All this principally arises from the want of a little vigorous attention and close reasoning. Nothing, perhaps, gives its possessor such a decided superiority over the multitude as the power of clearly tracing the consequences of actions, the concatenation of the mental causes and effects, and the adaptation of moral means to ends. It is a sagacity of the utmost importance in the conduct of life.

The errors, which have been adverted to, manifest themselves in various ways. The vague expectation of gaining advantages without employing proper means may be seen in those who are perpetually in search of short and easy roads to knowledge; flattering themselves, that by the indolent perusal of abridgements and compendiums, or the sacrifice of an occasional hour at a popular lecture, they will, with-

out much application, imbibe that learning, which they see confers so much distinction on others. They forget, that, from the very nature of the case, science cannot be obtained without labor; that ideas must frequently be presented to the mind before they become familiar to it; that the faculties must be vigorously exerted to possess much efficiency; that skill is the effect of habit; and that habit is acquired by the frequent repetition of the same act. Application is the only means of securing the end at which they aim; and they may rest assured that all schemes to put them in possession of intellectual treasures, without any regular or strenuous efforts on their part; all promises to insinuate learning into their minds at so small an expense of time and labor that they shall scarcely be sensible of the process, are mere delusions, which can terminate in nothing but disappointment and mortification. It cannot be too deeply impressed on the mind that application is the price to be paid for mental acquisitions, and that it is as absurd to expect them without it, as to hope for a harvest where we have not sown the seed.

As men often deceive themselves with the hope of acquiring knowledge without application, so they calculate on acquiring wealth without industry and economy, and repine that another should bear away the prize which they have made no effort to secure. Or, perhaps, impatient of this slow though certain process, they attempt to seize the end by some extraordinary means, and carry by a single stroke what humbler individuals are content to win by regular and tedious approaches. They see the schemes of other adventurers continually failing, yet they press forward in the same course, in defiance of probability, and in the hope of proving singular exceptions to the general doom. Their bold speculations, it is true, may sometimes succeed, but they usually terminate in ruin. Disaster is the highly probable issue, and their certain consequence is a state of anxiety and suspense for which no success can atone.

But the most important mistakes of the class under consideration are those into which men fall in their moral conduct. Misery in one shape or another is the inevitable consequence of all vice; and a man can scarcely be under a greater delusion than to suppose, that he can in any instance add to his happiness by a sacrifice of principle. Yet from the want of a clear perception of the tendencies of actions, it is too often assumed, that vice would be pleasant enough were it not forbidden; and many a one indulges his wicked passions because he knows the pleasure to be certain, while the punishment, he flatters himself, is only contingent. Every departure from virtue, however, draws after it a train of evils, which no art can escape. The ruin of health is the consequence of intemperance and debauchery, the contempt and mistrust of mankind follow upon deceit and dishonesty, and all other deviations from moral rectitude are attended by their respective evil effects. Some of these consequences are certain and uniform, and if others do not invariably follow, they ought to be considered in practice as inevitable from the rarity of the anomalous instances. Between acting

against possibility, and against a high degree of probability, there is little difference in point of wisdom. General rules will fail, or appear unnecessary, in particular instances; but as these instances cannot be foreseen, and are few in number, he who wishes to secure the end which the general rule has in view, must observe it, and would be guilty of folly to speculate on its exceptions. If a man wishes long life he must adopt habits of sobriety and temperance, as the most likely way of obtaining his purposes, notwithstanding the instances of a few individuals who have reached a good old age in direct violation of this precept. Men should recollect, too, before cheating themselves into the hope of impunity in vice, that however they may escape some of the peculiar effects, they can have no security against its general consequences. All vices are accompanied by self-degradation, as the substance by the shadow; by a deterioration of character, fraught with incalculable mischief to our future peace; by the contempt, suspicion, or indignation of our fellow creatures on their discovery; and whether discovered or undiscovered, they are pursued by that secret uneasiness which, by the constitution of our nature, is the doom of guilt, however successful or however concealed. A man may, indeed, proceed for a time, in the career of iniquity, with a seeming carelessness, and enjoyment, and obduracy of conscience; but as long as the human mind retains its present structure, he can never be sure that the next moment will not plunge him into the acutest agonies of remorse.

Virtuous actions, and virtuous qualities, on the contrary, may be regarded as the necessary, or most likely means to secure certain good ends; as roads terminating in pleasant places. Thus honesty is the means of inspiring confidence, veracity of obtaining credit for what we say, and temperance of preserving health. If we would be esteemed, loved, and confided in, we must evince qualities which are estimable, amiable, and calculated to attract confidence. The error of many consists in expecting to arrive at the place without travelling the road. They imagine that they can retain health of body and peace of mind amidst sensuality, cruelty and injustice, and calculate on the respect of their neighbors in the face of actions almost beneath contempt. It would be as rational to form expectations of reaching London by pursuing a northerly course from Edinburgh, or of prolonging life by poisoned nutriment.

Nor let any man suppose, that he can reap the advantages of virtue by hypocritical pretension. There is a consistency of conduct which a hypocrite can scarcely maintain, and even if he could secure some of the particular ends, which virtuous qualities are the means of gaining, there is a general result in serenity of mind, purity of taste, and elevation of character, which lies infinitely beyond his reach.

These errors, this disregard of consequences and irrational expectation of advantages, without adopting appropriate measures to obtain them, may be particularly observed to prevail in domestic life.

[To be continued.]